

JOCHELSON THE KORYAK.

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The Koryak tribe, taken as a whole, is at present, after the Chukchee, the healthiest of all the tribes of northeastern Siberia. Of the influence of civilization upon them, I shall speak in the last chapter. 164

THE SENSES. — The Koryak discriminate between people of their own tribe and those of another by their smell. Thus, for instance, they cannot stand the smell of a Russian house or of a Tungus tent. And I can say for myself, that, after an intercourse of many years with various Siberian tribes, I was able to recognize the characteristic smell of a Yukaghir, a Tungus, or a Yakut. 151

Their vision is very keen. They are able to distinguish objects, and recognize persons, at a distance at which I can see nothing. Near-sightedness is rare among them; and one would hardly find among them an instance of looking through half-closed eyes, so characteristic of near-sighted people. I did, however, meet with two or three cases of near-sightedness. Such persons felt helpless, and did not go out hunting, nor did they drive the first sledge of a train.

The Koryak dislike salty and bitter things. While the Yukaghir, Yakut, and Tungus frequently came to us for salt, the Koryak seemed to feel no need for it. Those people to whom I gave mustard to taste expectorated for quite a while. 151 262 ●

They are very fond of hard biscuit; but many of them prefer the fresh, slightly sour rye bread baked by the Russians of that locality, and which I carried with me in a frozen state in bags. Before meal-time they put the bread before the fire to thaw it out. The sour and pungent taste of putrid fish and decomposing meat seems to tickle the Koryak palate.

They are very fond of sweet things, and sugar is in the greatest demand among articles of exchange. They compare the taste of sugar to that of reindeer-fat, or to the taste of the marrow of the reindeer leg-bones.

The Koryak like fat in all forms; as, for instance, fish-oil, reindeer-fat, the blubber of sea-animals, and the fat of other animals, but they cannot consume it in such quantities as the Yakut consume melted butter. Excessive use of the blubber of the spotted-seal (*Phoca ochotensis*) produces vomiting; and many of them cannot bear the smell of the blubber of the male of the ringed-seal. 136

The Koryak distinguish the following colors, — black and dark blue (called by one name, nu'uqen), white (ne'lhaqen), red (naye'čeqen), green, light blue, and coffee-color (nota'lhayeqen), and yellow (mal'čeqen). When they are shown (for instance, on printed calico) the various colors intermediary between those enumerated, they class them among one or another of the above. Red is regarded as the most beautiful color. Faces with ruddy cheeks are considered handsome. Soft light-brown hair and brown eyes are valued as marks of feminine beauty. Dark eyes and coarse black hair in a woman are looked upon as signs of ill-nature. 151 828

515 CLEANLINESS. — The Koryak can by no means be classed among cleanly people. With extremely rare exceptions, resulting from the civilizing influence of the Russians, they do not wash. The faces of children, as well as those of old people, are covered with a layer of dirt and soot mixed with fat, so that it is difficult to determine the natural color of their skin. Only the girls and young women washed their faces before coming to us to be measured. Mucus from the nostrils is almost always a decoration of the children, and the older people are frequently not far behind them in this respect.

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[763] The kettles in which the food is cooked are full of reindeer and dog hair, which fall from the clothes and fill the air of the Koryak house. The Koryak kill lice, which are regarded by them as properly belonging to a healthy man, with their teeth. There is a prevailing belief among them, as well as among the Yukaghir, that when a man is deserted by lice he will soon die. They eat also the large larvæ which develop from the eggs deposited by the reindeer-flies in the hair of the reindeer. No matter how putrid food may be, the Koryak have no aversion to it, and they will even drink the urine of persons intoxicated with fly-agaric.

164 DISEASES. — Among non-contagious diseases, the most frequent are derangements of the digestive organs, caused by irregular nutrition and the use of putrid fish and meat. Complaints of pain in the stomach are frequent, and the Maritime branch of the tribe especially suffer from the tape-worm. Tetter, scabies, and other skin-diseases, are very common, owing to their filthy habits.

[732] Diseases of the eyes — such as inflammation of the lids, or an affection of the cornea — are widely spread. This is to be attributed to the action of smoke in the underground houses of the Maritime Koryak, and to the reflected light of the snow in the spring. People suffering from conjunctivitis and cataract are frequently met with; but I saw only three cases of blindness during my travels, and the three so affected were people of middle age. From the Report of 1884, by Dr. Uspenski, the district physician who visited some Koryak settlements and camps, there were found, in 70 houses visited, 14 persons suffering from cataract,¹ which is a large percentage.

158 The Koryak are not subject to nervous diseases to the same extent as other arctic tribes, though some are afflicted with symptoms of the two forms of nervousness so frequently met with in the Arctic region. These two forms are widely prevalent among the Yukaghir, Tungus, Yakut, and also among the Russian immigrants. They are generally known by the Yakut names of meryak and menerik; but there are specific names in all the languages of the arctic tribes, not only for these two diseases, but for their various symptoms as well.² However, it is probable that these two forms of nervous suffering are symptomatic manifestations of arctic hysteria.

¹ Taken from the Government Archives of Gishiginsk.

² A more detailed description of these diseases will be given in my work on the Yukaghir.

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have a broad chest, short and thick paws, and a large, comparatively 600 short head.

Male dogs are gelded in order to make them quiet, and that they may retain fat notwithstanding the hard work they have to do. Ungelded males grow thin very quickly. Usually they are gelded when one year old. As they begin to mature at the age of six or seven months, the litter is obtained mainly from males that have not yet reached their full maturity and entered into possession of their full powers. This must have an unfavorable influence on the breed. Some owners leave particularly strong dogs ungelded until they are two or three years old, and use them for breeding-purposes. 232

The operation of gelding is at present performed with an ordinary knife. Two men hold the dog, which is laid on its back, firmly, while a third one cuts open the scrotum and removes the testicles by severing them from the spermatic ducts. To stop the bleeding, the scrotum is filled with snow. Usually the operation is performed on a cold day in winter, which is believed to be favorable to success. Ordinarily the dogs bear the operation well, and the wound soon heals. Rarely does a dog die from loss of blood. Once I saw a dog which remained almost motionless for a whole week after the operation, frequently licked the wound, and lay down on fresh snow to lessen the inflammation. The Russianized natives on the Kolyma told me that they would not allow the gelded dogs to lie down. The dogs are gelded during a short stop on a journey. Immediately after the operation the whole team is driven full speed, and the dog which has just been operated on must run along. In this way, say these cruel surgeons, the dogs get hardened, and bear the operation well. All the disagreeable traits in the character of the draught-dog noticed by travellers seem to me to apply mainly to gelded dogs. After the operation they lose all liveliness and sprightliness, become surly, indifferent to their companions, afraid of human beings, and attached exclusively to the trough from which they are fed.

VARIOUS USES OF THE DOG. — Besides driving, the dog is also used for sacrifices,¹ as a helpmate in hunting,² and its skin furnishes material for clothing.³ The Koryak deny ever having used dogs for food, except in times of famine. Their myths, too, refer with contempt to the custom of eating dogmeat. The heroes of some myths mock the Raven-Man because he eats dog-meat and excrement,⁴ both being considered equally despicable. On the other hand, it should be remarked that the people who sacrifice dogs to divinities usually also eat them, as the Gilyak, Ainu,⁵ and Indians; for the 231 782 262

¹ Compare Part I, pp. 90-97; Bogomol, *The Chukchee*, Vol. VII of this series, p. 525.

² See Chapter VII.

³ See Chapter IX.

⁴ Compare Part I, p. 199.

⁵ See Schrenck, II, p. 167; Straberg, *The Gilyak*, p. 40.

782 idea of a sacrifice¹ includes the conception that the deity or spirit will make
 231 the same use of the offering or of its soul as does the person offering the
 262 sacrifice. Even the many colored rags or other trifles which the Siberians
 and also other tribes offer to the deities or spirits are given to them either
 as ornaments or as other utilities or as substitutes for costlier things. The
 Chukchee kill dogs for food, but they do not eat sacrificial dogs, says
 Bogoras.² This last statement is not in accord with the fact that in general
 the Chukchee do eat dog-meat, for the flesh of those sacrificial animals which
 [381] are commonly used for food is usually eaten. Among the Koryak I saw
 the carcasses of sacrificed dogs skinned and cast out on the tundra.³ In this
 case it must be assumed that the dog is sacrificed as a draught-animal or for
 the sake of its fur, as the Siberian natives hang on trees the skins of fur-
 bearing animals, which serve as offerings to evil spirits, while the carcasses
 are thrown away. Among the Yakut, the favorite offering to those divinities
 and spirits to whom no bloody sacrifices are offered, is hair from the horse's
 tail or mane. In this case the hair cannot be a substitute for the horse,
 but must have the significance of an object which is valuable in itself in
 Yakut domestic economy, nets, cords, and rugs being knitted of horsehair.

231 CHARACTER AND NUMBER OF DOGS. — The Koryak dog is useless as a
 watch-dog. In the first place, it is afraid of man, and runs away even at
 the motion of a hand. It hardly barks at all,⁴ and thus does not warn its
 master of danger. Three times I took Arctic dogs, that I had reared myself,
 to civilized regions. One of them I took as far as Yakutsk, the other two
 I carried to European Russia. Despite certain changes in their character
 owing to my method of rearing, they showed no hostility to strangers.⁵

231 It is curious that when in harness the dog's character seems to change
 492 completely. In nearly all books of Arctic travels are found descriptions of
 the passionate excitement to which this tamed beast of prey is roused at the
 moment of starting on a journey. While travelling, the dogs not only attack
 other dogs, but even men whom they encounter. To meet a team of dogs
 rushing along is fraught with great danger for a person travelling on foot, who
 is obliged to turn off the trail. On meeting another team, the dogs engage
 in a fierce fight if one of the drivers does not turn aside. Should harnessed

¹ The sacrifice of the tamed animal or the divinity itself — made, according to the views held by some recent writers, in order to renew nature — must be excepted from this statement.

² Bogoras, *The Chukchee*, Vol. VII of this series, p. 101.

³ See Part I, p. 95.

⁴ Some dogs do not bark at all, and are as silent as if they were dumb. Those that bark do so rarely; their bark is a drawl, and turns into a whine.

⁵ Living far away from Yakutsk, I kept a horse of my own for travelling. My dog grew so attached to it that it would always lie down near it. One night when two Tatars from the Kazan Government who had been banished to the Yakutsk district for highway robbery, and who were my neighbors, stole the horse, the dog followed in silence. The Tatars took the horse into the woods and there tied it up, intending to kill it for its meat the same evening; but, following the tracks of dog and horse, I found them and took them back home.

Instead of

514 a wooden chamber-vessel, rich reindeer-breeders use imported brass wash-
177 basins. Once when I had to remain over night at the tent of a wealthy
556 reindeer-breeder, I had to sleep in the same tent with the proprietors. As
soon as I entered the inner tent, and before I had had time to warm up and
drink my tea, the host, as a special mark of courtesy, brought in the brass
basin and placed it in the corner of the tent.

262 ANIMAL FOOD. — Animal food is the principal, if not the exclusive
nourishment of the Koryak, particularly of the Reindeer Koryak, who use less
vegetable food than do the Maritime people. Animal food consists of fish,
sea-mammals, reindeer, mountain-sheep, bears, birds, and shell-fish.

262 Fish, fresh and sun-dried, is the main food of the Maritime Koryak.
252 During the summer and autumn, boiled fresh fish is eaten. The people are
also fond of frying fresh fish on spits. Heads of fish are eaten raw, the
cartilages being considered dainties. In winter, fish is eaten both cooked
and raw. Raw fish is eaten frozen and sliced into thin chips. The eating
of frozen fish is, however, much more widespread among the Arctic tribes
west of the Stanovoi Ridge and among the Russians.

251 Dried fish (called by the Russian settlers "yukola") is prepared by the
women on the river-bank or seashore during the summer fishing-season, and
is preserved for winter use. Plate xxx, Fig. 2, shows how the women cut
fresh dog-salmon for drying it in the sun. First the head is cut off, which
is dried separately. Then the maw is ripped open with a knife, and the
entrails are taken out. The roe is dried separately, and the flesh is cut in
broad strips along both sides of the backbone. These strips remain joined
at the tail, and are thus hung over the poles of the drying-frames. On
sunny days the drying proceeds very fast. In three or four days the yukola
is ready. In clear weather the preliminary drying is done on open drying-
frames, as shown on Plate xxxi. When dry, the yukola is taken off from
the drying-frames and hung under the platform of the storehouse. In autumn,
when the nights are cold, and there is no danger of rot being caused by
dampness, the dried fish are piled up and placed in the storehouse. The
sun-dried fish is covered with a dry crust, beneath which the flesh remains
soft, and the fat is preserved; but the process of air-drying rarely goes on
without trouble. On hot days, in the absence of winds, numerous large flies
settle on the fish, and lay their eggs. After two or three days, larvæ come
out, which devour the juicy part of the yukola, and leave only a thin, dry,
and tasteless layer on the skin. The preparation of the yukola fares still
worse if foggy and rainy days prevail during the period of the main catch.
Though hung up under special platforms or under the platform of the store-
house, the sliced fish does not dry, but begins to decompose, and the decay-
ing pieces become detached from the skin and fall to the ground; so that
in a wet summer, even when the catch of fish has been excellent, the Koryak

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251 may remain with a scanty supply for winter use, owing to their ignorance of other methods of preserving fish than by sun-drying. The weather most favorable for preparing the yukola is during clear cool days, with a strong wind that scatters the flies. In general, yukola made of dog-salmon seemed to me tasteless and dry; it cannot be compared with the fat juicy yukola made of the *Coregonida* of the Arctic rivers. Hence the Koryak, when eating dog-salmon yukola, dip it in seal-oil.

[264] After the strips of meat for yukola have been cut off, some flesh still remains on the skeleton of the fish. A portion of this is cut off in thin slices, and dried in the sun on the sand or gravel of the river-banks. The skeletons of the fish are hung up to dry on ordinary drying-frames, and in winter serve as food for the dogs.

262 It is interesting to note that in cutting up herring, the ancient bone knife only is used. Such a knife, made of the jaw-bone of a white whale, is represented in Fig. 108. All other fish is cut with modern iron knives.

252 This may be due to the convenience of the bone knife, — which is similarly still used by the Koskimo of Vancouver Island for cutting herring, — or it may be a taboo pointing to the fact that in former times herring played a more important part in the food of the Koryak than it does now. With reference to other species of fish, a taboo is observed of not cutting them across the body, but lengthwise only.

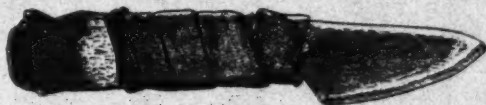


Fig. 108 (j112). Bone Herring-Knife. Length, 22 cm.

251 I have already mentioned that in certain settlements, as in Itkana, where the catch of large salmon is small, the principal winter supply of fish consists of uyo'k (*Salmo socialis*). This small fish is dried on the sand or gravel of the shore, on which it is spread in a thick layer. Heaps of fish are frequently turned over with rakes (Fig. 109) the teeth of which are made of



Fig. 109 (j111). Fish-Rake. Length, 60 cm.

[262] reindeer-antler. This fish, like the dried dog-salmon, is eaten in winter, dipped in seal-oil; or it is mixed with roots and boiled, and eaten as a gruel. If the summer is rainy, the heaps of *Salmo socialis* turn into one mal-odorous mass, which freezes with the advent of cold nights. In Itkana every house-owner stores up for winter two or three storehouses full of this small fish.

262 In settlements where dog-salmon is the main supply, this species of smelt is eaten by men only in the years when no dog-salmon has been caught. In years when there is plenty of dog-salmon, it is used only for making a soup for the dogs.

Sea-mammals, mainly seals, occupy a prominent place in the household of the Maritime Koryak; but since the supplies do not hold out long, meat of sea-mammals is not eaten often. Towards spring, hardly any storehouse contains meat of sea-mammals. In summer and autumn their meat, particularly that of young ones, is consumed in large quantities, and considered a more toothsome food than fish.

251 The meat of seals and other sea-mammals is principally eaten boiled. There is reason to think that in former times meat was cooked in clay pots. Late in autumn, when the killed seals freeze, the Koryak preserve them entire, if not wanted for immediate consumption. At other times they are cut up right after the hunt, lest they decay. The blubber is cut into pieces and tried out. Until cold weather sets in, the oil is kept in bags made of a seal's stomach or of bladders. For this purpose a wooden pipe is inserted in the opening of the bladder or bag. It serves as a neck to the soft bottle, and is closed with a wooden or bone stopper, the edges of the bladder or stomach being fastened tight to the pipe with a sinew thread. In winter, seal-oil is frozen and cut with a knife as needed. The meat of gutted seals is cut into small pieces and placed in the storehouse in troughs or buckets, where it is preserved until cooking time. Seal-meat is sometimes dried in the sun in summer. It is cut into thin slices and hung up on the poles of drying-frames, or it is spread out on the ground. On journeys, seal-meat is also eaten raw, cut with a knife into small slices.

262 The meat of the white whale, on account of its taste, is prized more highly than seal-meat, and its oil is particularly well-liked. The white-whale oil is entirely free from the unpleasant smell of seal-oil. A single white whale yields between six hundred and twelve hundred pounds, or more, of a light-colored oil, which congeals at 4° or 5° C. The fried skin of the white whale, too, is considered a dainty.

In Bering-Sea the meat of walrus and sea-lions is highly valued; but both animals are becoming more and more scarce, owing to their pursuit by poaching schooners. Walrus used to be particularly numerous in Karagha Bay and in the coves of Karagha Island. Even now, Koryak hunters, not only from the villages of Qare'nin and Kithin, but also from Alut, undertake walrussing-expedition to Karagha Island in summer in their skin boats.

262 252 The reindeer is the source of the principal foodsupply of the Reindeer Koryak. The marrow, kidney, liver, gristle, and tendons of the legs, which are torn off with the teeth, are eaten raw, after the reindeer is killed. The marrow is treated as a dainty. It is obtained by breaking the bone with a

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stone hammer or with a blow of the back of a large knife. On journeys, frozen raw meat, cut into thin slices is eaten; but reindeer-meat is generally eaten cooked. At present meat is cooked in iron or copper kettles. In winter, especially in the tents of wealthy reindeer-breeders, these kettles always hang over the fire in the outer tent, full of hot broth, which is not served on the table at the regular meals, but is used at all hours for quenching the thirst. Whoever wants a drink takes a small ladle and dips out some of the broth from the kettle. The herdsman, on coming home from the pasture, straightway refreshes himself with broth. The kettle is not cleaned. Meat, intestines, reindeer-tongues, and other parts of the animal, left from the previous cooking, are thrown into the broth. The meat is cooked for a short time, for the Koryak do not like it well done. The kettle is full of dirt from the hands of the cooks, and of reindeer-hair, which drops in with the unwashed meat; but that does not prevent the broth from being a refreshing drink. When the liquid in the kettle runs too low, water is added or snow is thrown in. Thus the kettle is kept full until the camp is broken up to be moved to another place. The women serve cooked meat in the inner tent. After it has been cut into pieces, it is placed on boards, wooden platters, or troughs. The Koryak take hold of a chunk of meat with the left hand, and, holding it with their teeth, cut off a mouthful with a knife held in the right, cutting from below upward. All Siberian natives eat meat in the same manner. For journeys, meat-cutlets are made of raw meat by pounding meat and reindeer fat with a stone hammer. If edible roots are at hand, they are added.

However, the food of the Reindeer Koryak does not consist of reindeer-meat alone. To a considerable degree they resort to the fish and sea-food of the Maritime Koryak; just as the latter, in winter, purchase reindeer from the Reindeer Koryak. Wealthy reindeer-breeders who wander far from the sea-coast, use almost no fish at all, and even less sea-mammals. They catch fish only in summer in mountain-rivers in small nets or weirs, but do not store it up for winter. Besides, the catch in mountain-rivers is insignificant.¹ They eat sea-food and dog-salmon only when people from the coast import them, or when one of their own number visits the coast in winter.

Those who own small herds of reindeer and do not tend the herds of wealthy herd-owners, but wander about alone, must procure supplies of fish for winter, since they cannot afford to kill many reindeer. These poor reindeer-breeders go out in summer to the mouth of some river or to the sea-coast, and there dry fish for winter use. On occasion they also kill sea-mammals, but usually they own no skin boats, and do not go out to sea to hunt. Some wealthy reindeer-breeders — for instance, those on the west

¹ See pp. 549, 554.

262 side of the Taigonos Peninsula, who wander with their herds near the Russian
233 villages or near the main trail, and are often visited by Russians on their
556 dog-sledges — send out in summer several members of their families to
prepare a supply of sun-dried fish for winter use, and for food for their guests
and for their dogs, that they may not have to kill too many reindeer for
this purpose. A whole small reindeer suffices for but a single feeding of a
team of ten or twelve dogs.

262 Generally speaking, the Reindeer Koryak are very fond of eating dried
574 dog-salmon and "sea-morsels," (i. e., the meat and blubber of sea-mammals).
437 They seek every opportunity to satisfy this craving, which is possibly a sur-
vival from a period when the present nomadic reindeer-breeders were still
maritime hunters. As soon as the snow is in good condition for driving,
the Reindeer Koryak begin to appear on sledges in the villages of the
Maritime Koryak to obtain "sea-food," and barter entire carcasses of frozen
seal, oil, dog-salmon, and skin of the white whale. Each Reindeer Koryak
has among the Maritime people a friend who supplies him with sea-food, and
who, in his turn, later on visits the nomad camp of the Reindeer Koryak to
get reindeer-meat.

262 With all the craving of the Reindeer Koryak for the "sea-morsels," they
dislike subsisting long on sea-food. Thus a wealthy Taigonos reindeer-breeder
told me that his sons had lived too long on the coast; subsisting on fish and
seal alone, and had become completely worn out. He then went to his herd
and killed a reindeer for them, that they might regain their strength. On
the other hand, the Maritime Koryak like to obtain reindeer meat and fat,
even when they have plenty of fish; while in winter, when fishing is poor,
they often visit the nomad camp of the Reindeer Koryak either to buy rein-
deer-meat or to obtain it by begging.

223 In describing bird-hunting,¹ I mentioned that its economic importance is
262 slight. The Koryak do not like sea-gulls, and consider them tasteless; but
when food is scarce, they do not disdain them. Early in summer, previous
to the fishing-season, the Maritime Koryak eat all kinds of sea-fowl; but when
fishing and sealing begin, bird-hunting ceases. The Koryak are very fond of
birds' eggs. During the nesting-season they undertake expeditions to the
islands in skin boats to gather eggs, which are collected by hundreds and
eaten boiled right after they have been gathered, or on the following days.
1523 They do not discriminate between new-laid and rotten eggs. Once I was
present when some Koryak were eating boiled eggs which were so decomposed
that a strong odor was noticeable a long way off. In many eggs there were
already half-hatched birds, but this did not in the least prevent the Koryak
from relishing their food.

¹ See p. 557.

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Mollusks are gathered on the seashore and eaten by both the Maritime and the Reindeer Koryak, but are not considered a particularly delicate food. They are gathered mainly when there is not enough fish and other sea-food. Evidently mollusks were formerly eaten to a much greater extent. In excavating ancient underground houses of the Maritime Koryak at the mouth of the river Nayakhan, on a rocky coast rising about sixty metres above the sea, I found piles of shells of the following species:¹ *Purpura saxicola*, *Mytilus edulis*, *Mya arenaria*, and *Littorina grandis*. The same species are in use at present. Fig. 110 shows a pick made of bone of whale, with which to pick mollusks out of the shell. It is called *kijka'-kuna* (from *kijkak*, the Koryak name for *Littorina grandis*).

Fig. 110 (111). Bone Pick for extracting Shell-Fish from Shells. Length, 10 cm.

The Reindeer Koryak eat the larva of the reindeer-fly (*Cestrus tarandis* Nordenskiöld, or *Tabanus tarandinus* Slunin), which develops under the skin of the reindeer. In spring, when the larvæ creep out from beneath the skin and settle on the hair, the Koryak gather and eat them. Herdsmen gather larvæ in their caps and bring them home as a treat for the children.

VEGETABLE FOOD. — Vegetable food plays a lesser rôle among the Koryak than among the Kamchadal, but a greater one than among the Chukchee. We have already learned from the myths that the ancestor of the Koryak, Big-Raven, was fond of berries, edible roots and herbs, and pudding prepared from them.

Koryak women gather edible roots from the burrows of red-backed mice, of which two species (*Eutamias latastei* and *Ev. Wosnessenskii*) are found in the Gishiga region and in the northern part of Kamchatka. In autumn, when the mice have laid in their winter supplies of roots, their burrows are dug up by means of picks, specimens of which are represented in Fig. 111; *a* representing an ancient form of root-digger, with a bone point tied to a wooden bow-shaped handle; while *b* shows the recent type, with an iron point, but preserving its former shape and the manner of attaching the point to the handle.

In locating the burrows of mice, aid is given by dogs which the women take along. The mice are in the habit of cleaning the roots of adhering particles of soil, and of placing them in rows in underground passages. It is deemed a sin to take away all the stores of a mouse. A small part of the supplies should be left. Besides, the burrows are not dug up late in the fall, that the mice may have ample opportunity to replenish their ravaged storerooms. I also found a belief current among the Koryak, widespread among other tribes of northeastern Siberia, that, on finding their storerooms emptied, the mice resort to suicide by hanging themselves in the scratches of branches.

¹ Modified by Dr. Louis P. Gussakov.

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- 000 the mice resort to suicide by hanging themselves in the crotches of branches.
 137 The following roots are dug out of mice-holes: bulbs of martagon (*Fritil-*
 222 *laria sarana*); *Claytonia acutifolia* Wild, called "sweet-root" by the Rus-
 242 sians, *inat* by the Koryak; roots of wild sorrel (*Polygonum polymorphum*);
 the root called *me'ttin* by the Koryak and "bitter-root" by the Russians; and

the roots of sedge grass (called *pa'ixo* by the Koryak). All these roots are eaten both raw and cooked. When eaten raw, they are dipped in seal-oil or pounded with roe. They are cooked with fish and reindeer-meat, either in the form of a porridge made of roots ground together with fish, or by cooking

roots in seal or reindeer blood.

Willow-herb (*Epilobium angustifolium*; Koryak, *me'nmet*) occupies the first place among edible herbs. The stems of willow-herb are dried in bunches in the sun or over the hearth, and are chopped with stone hatchets (see Fig. 103). Pieces of seal-blubber or reindeer-fat are dipped into the powder thus obtained, and are thus eaten. The flour is also made into a pudding by grinding the crushed herb with berries and melted seal-oil. In Kamchatka the pith is taken from the split stems, dried in the sun, and stored away for winter use. The fresh leaves of willow-herb are used instead of tea, when the latter is lacking. In northern Kamchatka the Koryak use for food the stem of the sweet *Heracleum spandilium*.

Fig. 111. a (1117), b (1118). Picks for gathering
 Roots. Greatest length, 56 cm., 37 cm.

Berries as well as roots are used fresh, raw, or cooked in porridge made of blood, or of cooked fish or meat. Berries also form an ingredient in puddings made of ground fish-roe, fat, and pounded fish. A favorite dish is furnished by the pounded flesh of sun-dried dog-salmon mixed with seal-oil and blea-berries. This mixture is pounded in wooden trays or dishes with wooden or bone pestles. A bone pestle is represented in Fig. 112. The following is a list of the principal berries used: *Empetrum nigrum*, *Vaccinium uliginosum*,

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Vaccinium *Vitis idae*, *Rubus chamamorus*, and also *Lonicera caerulea* and *Prunus padus* (in northern Kamchatka). Bleaberries (*Vaccinium uliginosum*) are considered the best. In Kamchatka the fruit of *Prunus padus* is crushed, and dried in the sun in the form of flat cakes. 262
137
222

Puddings made of crushed berries, roe, fish and seal oil, are frozen and then eaten, pieces being chopped off with a knife. These puddings are considered a treat for visitors, and excellent travelling-provisions. 252

Berries are picked in summer and autumn. The Reindeer Koryak have more opportunity than the Maritime Koryak to pick the cloudberry (*Rubus chamamorus*), which grows in the tundra; but they do not store it, and they eat it right after picking.

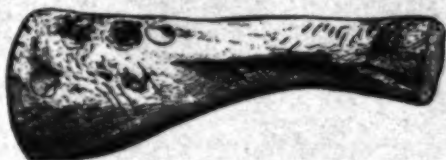


Fig. 122 (311). Bone Pebble. Length, 23 cm.

Other food-plants are the fruit of the wild rose (*Rosa alpina* Pall.), the mountain ash, sea-colewort, cedarnuts, and willow-bark. Sea-colewort (*Alaria esculenta*; Koryak, me'cgomei) is eaten not only by the Maritime Koryak, but also by the Reindeer Koryak when hunting on the seacoast in summer. It is cut with a knife, and cooked with seal or reindeer blood, or also with reindeer-meat. Cedar-nuts are gathered late in autumn, extracted from their cones, and preserved in small skin bags. It is interesting to note that the Koryak eat the nuts with their shells on. The inner portion of willow-bark is also consumed. It is stripped off the trees, crushed with a stone hammer, and cooked with fish. It is also chewed raw.

To the vegetable foods used by the Reindeer Koryak must also be added the contents of the reindeer's first stomach, which consists of reindeer-moss not completely digested. This greenish mass is cooked with reindeer-blood. This food, however, is now beginning to drop out of use. Wealthy reindeer-breeders usually throw away the contents of the reindeer stomach; but when other food is lacking, the herdsmen eat them. 262

The winter supplies of berries, roots, and other edible plants, are not large, and do not figure as an essential or constant ingredient of nourishment. Towards the middle of winter, hardly any supplies of vegetable food are left; and towards spring, when animal food is about to give out, all the vegetable food has been consumed. 251

Flour and rice are sold by Russian dealers. These products may also be found at the government depot in Gishiga, where they are sold to the natives at cost price. 262
439

The Koryak are very fond of these imported vegetable products, particularly of rice, of which gruel is cooked and eaten with seal-oil or reindeer-fat. They like wheat flour, but not rye flour. It is mixed with water or blood, and

262 boiled as a gruel. Most of the Koryak can rarely afford to have imported
439 food, as they have no money with which to buy it. Biscuits and fresh bread
[437] also have the reputation of being good food; but these, too, very rarely come
within their reach. In winter the cossaks and other Russian inhabitants take
bread to the Koryak villages and camps, and exchange it for reindeer-meat
and other products. Still the Koryak look upon biscuit and bread rather as
a dainty, and not as a real food on which a human being can subsist. I
have heard the Koryak say that when they eat too much bread, they suffer
from stomach-ache.

272 Tea came to be known after the people had come into contact with the
177 Russians. At present its use is wide-spread everywhere. Most of the Koryak,
however, have no tea in summer, as they lack the means to buy large
supplies. The kind of tea used is brick-tea. To make tea, the brick is
heated by the hearth, as a result of which it becomes soft and can be minced
with a knife. The minced tea is boiled in a tea-pot. The tea decoction is
strong, and almost black in color. Brick-tea is inferior to leaf-tea as a stimulant.
272 The Koryak drink much tea, ten and more cups in succession, and do
264 so several times a day, provided they find any one willing to treat them.
Usually the Koryak drink tea after meals; but when guests are feasted, a
light side-dish, like sun-dried fish, marrow from reindeer-legs, or berry-pudding,
is served first, then tea, and finally meat dishes. Tea is served in the same
order by the other inhabitants of northeastern Siberia; for instance, by the
Yakut, Tungus, and Yukaghir. A teapot and two or three cups of crockery
or enamelled ware, with saucers, are found in nearly every house. They are
415 preserved as treasures, in special boxes with holes chiselled out for the cups;
177 or they are wrapped in soft rags. In the absence of a sufficient number of
cups, they drink tea by turns, the women and children after the older people.
Visitors usually bring their own cups with them. The Koryak also have
home-made cups made of deer-antler and horn of the mountain-sheep. The
small tin cans in which our condensed milk was put up were very cleverly
turned into cups with tin handles. The Koryak drink the hottest tea from
them without burning their lips.

276 NARCOTICS AND STIMULANTS. — The Koryak have also learned the use of
177 tobacco from the Russians, and, like all other Siberian natives, they are passionately
fond of it. But while others, the Chukchee among them, mainly smoke
tobacco, very few smokers are found among the Koryak. Generally they
chew it, more rarely they snuff it, or they use it in both ways. They use
strong Russian leaf-tobacco, imported from the south of European Russia, in
bunches of about two pounds each.

For both chewing and snuffing, the tobacco is ground with ashes.
[137] Fig. 113 shows a wooden mortar with a pestle for grinding tobacco. When
grinding the tobacco, dried leaves of cudweed (*Gnaphalium uliginosum* L.)
are often added.

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The Maritime Koryak consider one dried dog-salmon and a half per man, with some seal-oil, sufficient for one day when fish is consumed exclusively. This is equivalent to about three or four pounds of fish.¹ A single thong-seal is sufficient for a week for a family of six or seven. With the Reindeer Koryak a single reindeer will do for three days for a family of the same size. In the village of Kamenskoye, where I collected data concerning the number of seals stored by the inhabitants for winter, I also obtained information concerning the winter supplies of sun-dried dog-salmon. For 18 families, numbering in all 100 souls, there were laid in for the winter 34,000 sun-dried dog-salmon; i. e., 340 fish per head. On the basis of the calculations made above, this would suffice for 226 days, or seven months and a half. In the preceding chapter I stated² that in 1901 the inhabitants of Kamenskoye had for the winter an average supply of 14.3 thong-seals per family, which would furnish food for a little over two months and a half. Thus the inhabitants of Kamenskoye had an average food-supply for ten months. The time during which fishing and sea-hunting cannot be counted on at all, or very little, is nine months; consequently that year the inhabitants of Kamenskoye had a little more than they needed. The surplus must be accounted for as food for visitors. The meat of sea-mammals, and the fish which the Maritime Koryak give to the Reindeer Koryak, must not be taken into account, as the former receive reindeer-meat in exchange for the latter.

I have said before that for a family of six or seven a single reindeer is counted sufficient for three days, ten reindeer for a month, and ninety for nine months. I do not take into consideration the three summer months, as the reindeer-breeders rarely kill full-grown reindeer for food in summer. Many Reindeer Koryak in summer live principally on fish; the meat of perished calves or of full-grown deer fallen from disease; on berries, edible roots, and herbs. If the total number of Reindeer Koryak (3748) is divided by 6, we obtain 624 families, for which about 56,000 reindeer would be required, if all the Reindeer Koryak were to live for nine months on meat of full-grown reindeer exclusively. This number is evidently somewhat above the actual number of reindeer killed. Thus, in 1899, 32,566 reindeer-skins were exported. Although over half of this number (about 18,000) were skins of calves one month old,³ a number at least equal to that of the exported skins must have been required for the clothes and tents of the Koryak themselves, and for those given in barter to the Maritime Koryak and Russian settlers. Furthermore, a small part of the skins exported through Gishiga come from the Anadyr district; but this amount is fully compensated, if not exceeded, by the skins of Koryak reindeer that are exported through the

¹ The weight of a fresh dog-salmon, including head, bones, and viscera, is from five to fourteen Russian pounds; the average weight is eight Russian pounds, or a little over seven English pounds.

² See p. 549

³ See Chapter XII, Trade.

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511

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"Out of a little pine box which contained our tele-[178]graphic instruments, Vushine [RCH: the Kamchadal guide] had improvised a rude, legless mess-table, which he was engaged in covering with cakes of hard bread, slices of raw bacon, and tumblers of steaming tea. These were the luxuries of civilization, and beside them on the ground, in a long wooden trough and a huge bowl of the same material, were the corresponding delicacies of barbarism. As to their nature and composition we could, of course, give only a wild conjecture; but the appetites of weary travellers are not very discriminating, and we seated ourselves, like cross-legged Turks, on the ground, between the trough and the instrument-box, determined to prove our appreciation of Korak hospitality by eating everything which offered itself. The bowl with its strange-looking contents arrested, of course, the attention of the observant Dodd, and, poking it inquiringly with a long-handled spoon, he turned to Vushine, who, as chef-de-cuisine, was supposed to know all about it, and demanded:

'What's this you've got?'

'That?' answered Vushine, promptly, 'that's "Kasha" ' (hasty pudding made of rice).

'Kasha!' exclaimed Dodd, contemptuously. 'It looks more like the stuff that the children of Israel made bricks of. They don't seem to have wanted for straw, either,' he added, as he fished up several stems of dried grass. 'What is it, anyhow?'

'That,' said Vushine again, with a comical assumption of learning, 'is the celebrated "Jamuk chi a la Poosterelsk," the national dish of the Koraks, made from the original

recipe of His High Excellency Oollcot [179] Ootkoo Minyegeetkin, Grand Hereditary Tyon and Vevesokee Prevoskhodeetbestro——'

'Hold on!' exclaimed Dodd, with a deprecating gesture, 'that's enough, I'll eat it;' and taking out a half-spoonful of the dark viscid mass, he put it to his lips.

'Well,' said we expectantly, after a moment's pause, 'what does it taste like?'

'Like the mud pies of infancy!' he replied sententiously. 'A little salt, pepper, and butter, and a good deal of meat and flour, with a few well-selected vegetables, would probably improve it; but it isn't particularly bad as it is.'

Upon the strength of this rather equivocal recommendation I tasted it. Aside from a peculiar earthy flavor, it had nothing about it which was either pleasant or disagreeable. Its qualities were all negative except its grassiness, which alone gave character and consistency to the mass."

11: Kennan--179-180

T-3

(1865) 1870

Koryak

116, 252, 262, 278

Reindeer

"This mixture, known among the Koraks as 'manyalla,' is eaten by all the Siberian tribes as a substitute for bread, and is the nearest approximation which native ingenuity can make to the staff of life. It is valued, we were told, more for its medicinal virtues than for any intrinsic excellence of taste, and our limited experience fully prepared us to believe the statement. Its original elements are clotted blood, tallow, and half-digested moss taken from the stomach of the reindeer, where it is supposed to have undergone some essential change which fits it for second-hand consumption. These curious and heterogeneous ingredients are boiled up together with a few handfuls of [180] dried grass to give the mixture consistency, and the dark mass is then moulded into small loaves and frozen for future use. Our host was evidently desirous of treating us with every civility, and, as a mark of especial consideration, bit off several choice morsels from the large cube of venison in his grimy hand, and taking them from his mouth, offered them to me."

11: Kennan--224-225

T-3

(1865) 1870

Koryak

116, 262, 354

Maritime

"A little circle of flat stones on the [225] ground, in the centre of the yourt, forms the fire-place, over which is usually simmering a kettle of fish or reindeer-meat, which, with dried salmon, seal's blubber, and rancid oil, makes up the Korak bill of fare. Everything which you see or touch bears the distinguishing marks of Korak origin--grease and smoke."

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In summer,

during the fish-runs, all reindeer-breeding Alyutortsy migrated to the mouths of rivers, where they lived with their sedentary kinmen and worked with them, preparing stocks of fish for the winter. The reindeer herds remained at this time in the care of herdsman—the boys of the family. This second type of Koryak reindeer-breeding originated much later than the first.

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The hunting of sea animals (various species of seal and white whale) was the principal occupation of the northern sedentary Koryaks, who lived on the coast of Penzhina Bay: Kamentsy, Parentsy, Itkantsy. It also played an important role among the rest of the sedentary Koryaks: the Kereks, Apukintsy, Palantsy, Karagintsy, and sedentary Alyutortsy.

[221]

[492]

Sea hunting was done during two seasons: spring and fall. The spring season began in mid-March and ended in the latter part of June.

[501]

The hunters, armed with rifles and spears, drove out in parties of 70 men, or more, by dogsleds on the sea ice, 5 to 10 kilometers from shore. The seals, which climbed out on the ice, were shot with rifles. The kill was loaded on the sled, and the hunters returned to their village either the same or the following day, after a night on the ice. In a party of 78 men, 2 usually had guns, while the rest brought in the catch, loaded it on the sled and transported it; some were simply onlookers. In May, when open water appeared among the ice floes, sea hunting was done in baydars (skin boats).

[193]

[195]

The fall season began in mid-September and ended in the latter half of November. The fall hunting was also done in baydars and barkasy [flat-bottomed plank boats]. The animals were caught with nets of sealskin strips.

Long ago, the Koryaks hunted whales. According to legends and literary sources of the 18th century, the hunt was conducted with a huge net, woven of thick strips of leather. Large stones were used as sinkers. The net was attached to coastal cliffs and crags. Dozens of baydars, each with more than 10 hunters, armed with harpoons, sailed out into the sea. The hunters drove the whale into the net, in which it became entangled. The heavy sinkers made it impossible for the whale to swim out into the sea with the net. The hunters showered him with spears. Wounded and exhausted, the whale died, and the hunters joined forces to pull him ashore. The Alyutortsy also used joined boats instead of baydars in hunting whales.

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The skins of sea animals were used for straps and boot-soles. The meat and blubber were eaten and stocked. The blubber also provided light. To the Kamentsy, Parentsy and Itkantsy, the products of sea hunting—blubber, skins, and sometimes meat as well—served as the principal media of barter with the reindeer-breeders, from whom they obtained deerskins and meat.

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Fishing had long been the main occupation of the eastern sedentary Koryaks of the Bering Sea coast: the Karagintsy, the sedentary Alyutortsy and the Apukintsy. Fishing was also important to the western sedentary Koryaks—the Palantsy, and the northern ones—the Kereks—and somewhat less for the settled Koryaks on the Penzhina—Kamentsy, Parentsy and Itkantsy. Fishing was done throughout the summer and early fall season—

[221]

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from mid-June to the middle of September.

The most widespread method of fishing was by means of barriers. The river was fenced off from either bank with two barriers of stakes and twigs. At the place where they met, the fishermen attached under the water a chiruch (a sack-net) or a "muzzle," made of strips of wood, laths or twigs. Such barriers were set in shallow places, where the fishermen could work during shoal runs without boats or kungasy [sailboats]. The "muzzles" were emptied several times a day. During the heavy runs of fish (Siberian salmon and other migrating salmon species), the Koryaks moved to the mouths of rivers. Here groups of households combined into cooperatives and fished

[496]

The Koryaks

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with large nets sewn together from the smaller ones they owned individually.

Other methods of fishing included fishing with the aid of an iron hook (marik) and "dipper" nets. The fisherman stood up to his knees in water, holding in his hands an implement that looked like a large sack-net on a long pole. Sighting a fish, he quickly directed the net towards it, scooping it up and throwing it out on the gravel shore. This method was used in the beginning of the fish-run, before the cooperative set to work.

Most of the catch went into the making of yukola. The fish were disemboweled and hung to dry on special racks. The yukola (fish dried in the sun and the wind) was put away in storehouses—tents on high piles, covered with dry grass. Yukola was usually made by women, while fishing was done chiefly by men. The yukola was the principal food of the people all year; it was also used as feed for the dogs, in addition to "pickled fish"—freshly caught fish piled into a pit, covered with earth, and left to ferment until needed.

An important auxiliary occupation among both sedentary and nomad Koryaks was hunting, which was done solely by men. The fur animals hunted were fox, wolverine, otter, hare and ermine.

Fur-animal hunting was most important among the Palantsy, who lived in a region abounding in Kamchatka sable. These were trapped in nets. Other animals were hunted with guns. Foxes and smaller animals—yevrazhka hamster and ermine—were caught in springtraps. The latter two were usually hunted by adolescent boys. Hares and partridges were caught with a noose. In early spring, many hunters took meat animals—bears, Siberian marmot, wild reindeer and mountain sheep. Tundra animals were usually hunted without the aid of hunting dogs, which were owned by relatively few hunters.

An important role in Koryak economy was taken by the gathering of wild plants. The gathering of edible roots, grasses and berries was women's work. Roots were obtained chiefly from mouse-nests. Searching out a mouse-nest, the woman dug it up with a special wooden hoe and took from it the store of edible roots prepared by the mice. The berries gathered were blueberry, cloudberry and crowberry.

Grass was used to make inner lining for boots, and was also woven into mats, baskets, bags and purses. The weaving of variously shaped baskets, from those in the shape of bowls and trays down to small oval boxes with lids, and also bags of various shapes and sizes was especially developed among the Karagin and Alyutor women.

The men widely engaged in carving bone and the horns of wild sheep.

One of the villages of the northern coastal Koryaks—the village of Paren' on Taygonos Peninsula, was long known for blacksmithery. The Paren' blacksmiths reforged accidentally gotten pieces of iron into knives famed throughout the Koryak territory and beyond it. Even in the early years of the current century, the local Koryak population preferred them to imported Russian and American knives.

Housing

The dwelling of the reindeer-breeding Koryaks (yaranga) was a tent, similar to the Chukchi yaranga (called yayan'a in the Chavchaven dialect, and raran'a in the Alyutor dialect). Cylindrical at the base and conical at the top, it had a framework of poles and was covered with reindeer skins, with the fur outside. The pelts to be used for covering the yaranga were scraped a little; some of the flesh side was peeled off, then it was kneaded and smoked to make it waterproof. For summer dwellings, the hair was removed, or else worn, old coverings were used.

175
291 seldom that one could see trousers or footwear of seal skin. Eighteenth-century sources also state that "walking" Koryaks wore clothing of bird-skins. We know nothing of the shape of such dress. The ethnographic literature of the 19th century does not mention it.

Koryak burial clothes (a fur shirt, trousers and boots) were quite distinct. They were made of the skins of white deer. The knee-length fur shirt ended in the back with an elongation (a "tail"). The burial clothes were richly adorned with tassels, fringes and pieces of dog fur. The hem of the shirt was decorated with a strip of geometric embroidery and an edging of wolverine fur.



Man's traveling costume.

Food

The basic diet of the reindeer-breeding Koryaks consisted of reindeer meat, usually boiled. Bone marrow, kidneys, gristle and leg tendons were also eaten raw. In winter, pounded and crushed frozen meat was eaten. The reindeer-breeders also obtained meat and fat of sea animals from coastal Koryaks by barter. Fish was used in small quantities—boiled in summer, and yukola in winter. The yukola was prepared in the summer or obtained from the coastal Koryaks.

The diet of the various sedentary groups depended on the character of their economic activities. The basic food was fish: boiled in summer, and in the form of yukola or fermented in winter. The upper part of the fish-head (brain, gristle, eyes) was eaten raw and considered a delicacy. Alyutortay considered the heads of "sour" fish a great delicacy. Southern

177 Koryaks, who were most exposed to Russian influence, boiled fish with cereals, mainly with rice. The meat and fat of sea animals (seal and occasionally white whale) were the favorite food of the coastal Koryaks.

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439 All Koryaks used plant food in large quantities. Lily-root, sedge, wild sorrel and willow-herb were used as seasonings with fish and meat. Crowberry and blueberry were used in making hash (tolkusha)—a dish of grated reindeer or seal meat and fat with an admixture of edible roots and berries. The thick porridge prepared in this manner was a favorite food. Cloudberry and blueberry were eaten raw; the latter was also used in making an intoxicating drink.

276
175 Among imported products, the Koryaks used tea and sugar. The use of flour, of which they made flatcakes, was very limited. Baked bread and zwieback were known only to the sedentary southern Koryaks, who came into close contact with Russians. Widely used was leaf tobacco, which was smoked, but more often kept in the mouth, between the teeth and cheek. All sources, from the very earliest, speak of the use of fly-agaric by the Koryaks as a stimulant.

Social Relations and Religious Beliefs

At the end of the 19th century, private ownership of the means of production predominated among the Koryaks. In the fields of production and distribution, however, there were numerous survivals of primitive-communal relations, especially among the coastal Koryaks.



Preparation of seines. Koria Motor-Fishing Station.

Motorized transport (cutters, etc.) is widely used in summertime. In winter, dog and reindeer transportation are still important.

The general rise in the material well-being of the collective-farm Koryaks has been reflected in increased consumption of bought food products and other commodities. In the present Koryak diet important places are held by such food products as flour, cereals, sugar and other commodities bought in the local store. In recent years, bought urban-type clothing has become increasingly widespread, but side by side with it the Koryaks retain their national dress, especially their winter dress, which is well adapted to the severe climate of the okrug.

Cultural construction, launched after the organization of the okrug, has achieved marked results. Before the Revolution, the Koryaks were illiterate. In the two parochial schools which existed in the area in 1916 there were only 13 Koryak children. Wide school construction began from the very first years of the Soviet regime. In 1925, schools were opened in a number of villages. The school in the village of Tilichiki was reorganized into a boarding school for children of the nomads.

Before World War II, there were 30 Koryak schools in the okrug; in 1951 there were already 97 primary, seven-year and secondary schools (27 of these were boarding schools).

The personnel for the national schools is trained in the pedagogic school in the village of Tigil'. In the course of its existence, the school has trained more than 100 teachers, including Koryaks. Young Koryak students receive advanced teachers' training in Khabarovsk. A number of graduates of the Khabarovsk Pedagogical Institute work in the schools of the Koryak National Okrug. Among the students of the Department of the Peoples of the Far North at the Herzen Pedagogical Institute in Leningrad there are Koryak students who specialize in the languages, history and economics of the northern peoples.

"Domestic animals are few in kind at Karaga, but the number of individuals of the sledge-dogs makes some amends for the paucity of kinds. These brutes were of the usual Kamchatkan type, with prick ears and curly tails. Their colour was very variable, but, as remarked by Guillemard in his 'Cruise of the Marchesa,' many have a tendency to be white. There was no attempt to keep these dogs tied up, and they ran wild in all directions around the village, or lay about between or on the huts. Most of them, however, had small holes in the ground near their owners' dwellings, and in these they could lie quite snugly in any weather.

The presence of the dogs, of course, effectually prevents their owners from keeping fowl of any kind. We saw one light-coloured pony tethered in the village, and we were told that the natives possessed some cattle, but if that was so, we saw no trace of them, nor did we ascertain if they were the possessors of a herd of reindeer. Their main food at this time of the year would appear to consist of berries of various sorts and of fish."

"The balagans were here [Karaginski Island--Analyst] very similar to those of the mainland, and the people also eat fish and berries. We also saw one man eating a cone of the small dwarf pine, which here grows in close-set thickets. The only yurt we could see near this straggling village had a curious entrance to it from the roof, with a door which could be raised or lowered by means of an attached pole. It was exactly like the winter habitations figured in Cook's Third Voyage, but differed from them in not possessing a door at the side for the use of the women. We looked into this yurt, but did not descend the notched pole, which, as in the case of the balagans, formed the only means of ingress. The interior was bare, and there was a puddle in the centre of the floor, which gave it the appearance of not having been recently inhabited—an assumption which gains support from the presence of a hole in the ground for use as a fireplace near one of the balagans, and also from the fact that we saw the natives eating a meal of dried salmon seated on skins on the beach, under the shelter of their upturned bidarra, or skin boat."

226 Of the NATIVES of

231 Their huts are made much in the same manner as those of
264 other wandering people, but less than those of the *Calmucks*.

342 In the winter they cover them with raw deer-skins, and in the
summer with tanned. They have no flooring or separation
within their huts; in the middle only are four little stakes
driven, between which is their hearth. To these stakes they
commonly tie their dogs, which frequently drag the victuals out
of the kettles while it is dressing; and notwithstanding their
masters beat them very severely, they generally come in for
a share of every piece. A man must be very hungry to be able
to eat with these people. Instead of washing their kettles or
platters they give them to the dogs to lick, and the very flesh
which they tear from the mouths of the dogs they throw again
into the kettles without washing it.

171 The *Tchukotskoi* winter huts are much preferable to those of
342 the *Koreki*, being much warmer and more roomy. Several
families live in the same hut, all having their proper benches,
upon which deer-skins are spread, whereon they sit or sleep.
Upon each bench a lamp burns day and night, for which they
use fish-oil and a wick of moss. They have an opening in the
top, which serves for a chimney; however they are almost as
smoaky as those of the *Koreki*, but so warm, that in the coldest

171 places the women sit naked. The cloaths which they wear are
291 made of rein-deer skins, not differing in the least from those
of the *Kamtschadales*, who purchase them from the *Koreki*.

They feed upon the flesh of the rein-deer, in which they very
233 much abound, some of the rich having ten or twenty thousand;
350 nay, one of the chiefs was said to have one hundred thousand:

262 but yet they are so penurious, that they are sorry to kill any
374 for their own use, satisfying themselves with such as die natu-
rally, or are killed by the wolves. Of this carrion, indeed, they
have plenty; and they are not ashamed to excuse themselves
from entertaining travellers by telling them that none of their
deer
deer

deer are killed or have died lately

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deer are killed or have died lately. For particular guests, ²³³ indeed, they will kill some of their stock, and at such times only ⁵⁷⁴ they have a hearty meal. They never milk the rein-deer, nor ²⁶² know any use of milk. They eat their flesh for the most part ²⁵² boiled, and what they do not consume immediately they dry with the smoke in their huts. One of their principal dishes is called *yamgaya*, which is made thus; they put the blood of the beast mixed with some fat into its stomach or paunch, which they hang up and smoke. Our Cossacks reckon this a great delicacy. Besides, the *Koreki* eat every other animal except ²⁶² dogs and foxes. They use, in general, neither herbs, roots, nor barks of trees; but the poor feed on them in time of great scarcity; nor will any catch fish, except the deer-herds, and that very seldom. They make no provision of berries for the winter, but only eat them fresh in the summer. They think nothing can be sweeter than cranberries beat up with the root *saran* and deer's fat. I had an opportunity of seeing one of their chieftains exceedingly surprised upon the first sight of sugar, which he took for salt; but tasting it was so pleased with its sweetness, that he begged some pieces to carry to his wives: but, as he was not able to resist the temptation of so delicious a rarity, he ate it all up on the road; and when he came home to his house, although he swore to the women that he had tasted salt sweeter than any thing he had ever tasted before, yet they would not believe him, insisting, that nothing could be sweeter than cranberries with deer's fat and lilly-roots.

They ride only in the winter time on sledges drawn by rein- ⁴⁹³ deer, but never mount upon their backs in the summer, as they say the *Tungusi* do. Their sledges are made about a fathom long: the sides are about four inches thick, but rather thinner at the fore part, where they are bent upwards: the two side-pieces are joined together by small pieces of wood. They yoke two

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times to set little rods round their huts. When they kill a dog, one person holds it by the head, another by the tail, and a third stabs it in the side; when it is dead they stick it upon a stake, turning its face towards the nearest burning mountain. 753
782

Their civil policy is as rude as their religious; they know nothing of dividing the year into months; they have names indeed for the four seasons. They have only names for the four cardinal winds. Of the constellations they know the Great Bear, which they call, in their language, the wild rein-deer; the Pleiades they name the duck's nest; and the Milky Way the scattered river. 845
821

The distance of places they reckon by their day's journey, which is between 30 and 50 versts. 804

Before they were subject to the Empire of *Russia* they never had any government or chief magistrate among them, only those that were rich had some sort of authority over the poor; nor before that did they know any thing of an oath. At present, instead of swearing upon the cross or gospel, our Cossacks oblige them to hold a musquet by the barrel, threatening, that whoever does not observe this oath will certainly be shot by a ball. This they are so much afraid of, that rather than clear themselves by this oath, if guilty, they will confess their crime. 622
336
626

They are quite ignorant of all good manners, not only in common compliments, but in receiving strangers, whom they treat with an air of superiority. When they entertain their guests they don't oblige them to over-eat themselves, as the *Kamtschadales* do, but give them what they have in sufficient plenty; their best victuals is fat meat, and all these barbarous nations are excessively fond of fat. The *Jakutski* would lose an eye for a piece of fat horse flesh, and the *Tchukotskoi* for a fat dog. The *Jakutski* know that the stealing of any cattle is punished with the loss of all their goods; yet, if they have an opportunity, they can't restrain themselves from stealing a fat horse, comforting themselves 574
171
262
amidst 000